

A VOYCE

Out of the

WILDERNES

CRYING,

With many Tears and strong per-
suasions to the World for

REPENTANCE.

Proving by undenvable Grounds from the
Word of God, that the great Day of his righteous
Judgement shall certainly be in this present Age,
before 61. Years after this present Yeare 1651.
shall be expired.

And unfolding many great and wonderfull Mysteries of
God forespoken in his word to come to passe and be
fulfilled, from the rising of JULIUS CÆSAR, first
Emperour of ROME, to this present time, and
from hence to that Great Day of the Lord.

Things that were never discovered by any Writer be-
fore this knowne; and such as greatly concerne the
Church and Chosen of God, in this last time.

Expressed in a very high Prophetickall stile, and clear evi-
dence of the Spirit, and of Power from above, which
the judicious Christian Reader may well perceive.

LONDON, Printed by M. S. 1651.

before 1712
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TO
THE SUPREAM AUTHORITY
OF THIS NATION.

*The PARLIAMENT of ENGLAND,
and COUNCELL of STATE.*

Grace, and Truth, and Peace, be multiplied.

Most Noble and Renowned Senators.

WHo knoweth, or can say to the contrary, but that God hath raised you up, and appointed you in a speciall manner as his choyce Servants; to know his wayes, to set forth and maintaine the honour of his glorious Name, and truth, unto, and throughout not onely this Nation wherein we live, but all other besides: where, by your means setting it forth, and maintaining the same, it may be spread.

For it is, or may be apparent to all people in the World, that God hath wonderfully blessed this Nation above others, in these latter dayes: not onely with temporall and earthly, but also and more especially, with spirituall and heavenly blessings, in raising up amongst us Holy men, yea Prophets, whom he hath instructed from above, by his Spirit of truth, to understand his Word, and the great things contained therein: to declare the same, not onely to this Nation of ours, but to all the world; the like to which hath not been in these last dayes amongst any other people, knowne.

For these causes and reasons, most Renowned Senators, I doe presume I may in all humility, present this Voyce out of the Wildernesse (a great mysterie of truth and heavenly prophesie as I may truly call it) contained in this little Book to your Honours judicious view and consideration: That You may according as Ye shall see cause, receive the same in your hearts, prefer it by your word, and maintaine it by your power.

The Epistle DEDICATORY.

Most Honoured Senators, You have all heard, and seen, and knowne enough of the many severall differing spirits that have been, and are this day amongst us, and of their severall opinions and practises. some whereof being most grossly erroneous, wicked, and blasphemous, and how every of them have endeavoured to possesse even your Honours minds also, as well as the peoples, with the love of their doctrines & ways: wherewith you have been, (as I suppose.) by this time wearied: there being no satisfaction to be found in them to any soul, but rather distraction and confusion, as time will yet further manifest.

Therefore now, as in a seasonable time, I beseech your Honours, as Ye love truth, and hate error: and as truth only is worthy to be received, held forth, and maintained, let this be so delt with by You, because it is the very truth, as a short time to come will fully prove. There being nothing that can more advance the Honour and happinesse of Your persons, soul and body, both here & eternally hereafter, then so doing. All which grates the Lord God most High, confer upon Ye all, most Noble Senators.

So prayeth Your most unworthy Servant,

J. E

This Work consisteth of four small Books.

The first to the Church of Rome.

The second to Queene Elizabeth.

The third to the Earle of Essex, in her dayes.

The fourth to King James.

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The Authors name I know not, onely this you shall find in the conclusion of his Book to Queene Elizabeth.

I T. L. testifie these things with my owne hand in sober humblenesse, commending them to your Majestie, onely in regard of my duty, and for no other reward. Give your promotions to those Sons of Beor, that rise so early, and saddle their Asses to Post after them: For I your Servant have bread and water enough (thanks be to my God) and am therewith as well content as if my Lands were as large as are the royalties of the little Bird that possesseth all the fields over which it flyeth.

quantu vix milvus oberret

TO

TO THE CHURCH OF ROME.

Apocalyps

Ἰδοὺ ἔρχομαι ὡς κλέπτῃς, μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς ᾖ παρὰ ἡ καὶ βλέψῃσι τὴν ἀρχὴν τοῦ βιβλίου αὐτοῦ.



First Printed in *Anno Dom.* 1588.
And sundry times since.

1. g. 132 (1)



buried, rotten, and past rising up againe : thou, that sittest carelesse, like a Queen in pleasure, and glorifiest thy selfe, laying in thy heart, I am alone, and besides me is no other, I may not be widow, or desolate for ever, and, like a foole, hast not considered, th'older thou art, the nigher to thy grave. But thou sayest, *rush*, am I not great? Where dwellerth then the power that may doe all these things? Wherefore thus saith the truth, although thou be now so high, as that the word forespoken is fulfilled in thee, *And who is like unto the beast? or who may way with him?* behold the day hasteth, and is at hand, wherein thou shalt be made so little, that thy name and remnant shall not be found upon the earth; and all thy many hornes, and multitude of Witches, (whole arme and counsell have been thy help and treasure from thy youth,) shall fall and perish, as fire consumeth straw, and not be able to deliver thee any more; for thy dayes are numbred, and yet two Moneths, two Weekes, two dayes and a halfe, and thy number six hundred sixty six shall be fulfilled: Happy man that liveth to see that day, and behold there be living that shall see it.

And Tyre and Sydon, with all thy Cedars, though now they surfeit in wealth, in pride, and pleasure, shall then lie comfortlesse, and wring their hands, for Babylon their Lord is dead. And thy death shall be the life of Israel. but his light may not long indure (as testifieth the Prophet.) And then, and in those dayes shall be: fulfilled the great mystery of God, prophesied by the mighty Angell, who set his right foot on the Sea, and left upon the Land, and lifting up his strongest arme to Heaven, swore by him that liveth for ever and ever, *There shall be time no more.*

He that blasphemeth, let him blaspheme still; and he that liveth at ease, take his pleasure still, nevertheless the speciall day is at the doore, to give to every

To the Church of Rome. 3

very one according to his wayes. And yet thou sayest, I am his house, his sanctuary, and place of his dwelling: wherefore (Discourfers) a wonder shall be wrought in your eye to day, all the gates of his City shall be laid open before yee, and none of yee shall enter into it.

All are wise, and every one shall give account according to that he hath received; I aske then, and have not all received? yes verily, the voice of God is written up, and placed in th'eyes or hearts of all, as it is written, *Their sound is gone forth over all the earth, and their words unto the worlds end.* But all have not obeyed, as testifieth the Prophet; and therefore the Kingdome of Heaven is likened to a *Field*, containing Corne and Weedes: to a *Net*, enclosing fish of all sorts, good and bad: to a *Wedding*, whereunto all were bidden, those that refused, those that came prepared, and those that came and were not apparelled: to *Servants*, good, diligent, faithfull, bad, slow, and unprofitable: to *Virgins*, some wise, whose lamps did warch while they slept, some foolish, whose lamps did sleep with them: to a *house*, of great and large receipt, garnished with vessels of gold and silver, of wood and clay, then and in that day to be employed to their use of honour and dishonour, when he shall come in glory, to judge and reward the world, separate the stranger from the childe, the goat from the sheep, the sinner from the just: and this is the Kingdome whereof it is written, *Many are called.*

Lords of *Sodome*, may it then please your dead and dry eyes to consider, that in this great company of hearers, two speciall differing companies are commended unto yee: th'one that hearing the voyce, obeyeth and doth it; th'other, that hearing transgresseth, and doth not; called in Scripture, *Hated, bond, forsaken, cast out, children of evill, vessels of wrath,* and such like: compared to a *Man*, who buile a

house, and laid no foundation, and when the day of reckoning, the day of tempest came, the building fell, and the fall thereof was great, and lamentable for ever. But they that heare the Commandements of God, observe and do them, are called in Scripture, *belov'd, free, chosen, beautifull, children of promise, vessels of mercy, Israel, Jacob, his people, his heritage, a holy Nation, a holy City, a kingly & holy Priest-hood, his house, his Temple, his Tabernacle. Saints. Sion, Hierusalem from above, the pillar and upholder of truth, his vine, his Church, his Body, his Spouse, and such like*: compared to a *Builder*, that digged deep, and laid his foundation on the *Rock*, whose work endured the day to come, and gave glory to the worker: to a *Graine of Mustard-seede*, whose great increate for his little body, is marvellous compared with other hearbs; to *Leaven*, which seasoneth the whole wherein it is hid; to a *Pearle of price*, for which the *Jeweller* adventureth by Sea, by Land, by fire, by water to attaine; to a *Field* wherein lyeth hidden a treasure of such quality, that the possessor selleth all he hath, to make a purchase thereof: to a *Seede*, prospering from Blade to stalk, from stalk to head, the Lord of the ground neither sleeping nor waking knowing how: And this is the generation of them that seek him, the portion and Kingdome whereof it is written, *But few are chosen*. And of this company and no other, speaketh the Scripture, which saith: *Where two or three be gathered together in my name, there am I in the midst of them*. And againe: *And behold I am with you from day to ever, even to the worlds end*. And againe, *Feare not little flocke, for it hath pleased your Father to give you a Kingdome*. And againe, *And I will intreate the Father, and he shall give you another Comforter, who shall remaine with you for ever*. And againe, *But when the Spirit of truth cometh, he shall leade you into all truth*. And this is the
City

City and house spirituall, built upon the head of the corner, which through the strength and glory of the foundation, remaineth and liveth for ever, as it is written, *And upon this Rock will I build my Church, and the gates of hell shall not prevaile against her.* And this is the Church and Sanctuary of God, the stones of life and glory everlasting, disdained and trodden under of worldly builders, prepared notwithstanding from above, and appointed to serve for his Tabernacle and place of his dwelling: for he that is highest, dwelleth not in Temples made with hands, as testifieth the Prophet. *Heaven is my seat, and earth is my foot stoole, what place of rest will yee build unto me* (saith the Lord) *O house of Israel?* These things had yee understood, then had yee beene wise and learned Scribes, and like unto the householder, which bringeth forth of his store and provision, as time and occasion serveth. old and new.

And this is she which erreth not, dissenteth not, for all her Children are endued with a tongue and taste of truth: all are prepared with one and self-same water: all are purged by one and self-same fire: all are Servants to one and self-same Lord, who by the sweet and accepted Sacrifice of his owne body hath sanctified, and made them of sinners. Sonnes of God, as it is written: *He that sanctifieth, and they which are sanctified, are all of one.*

And this is shee which prepareth her selfe for the Wedding, arrayed in a white and righteous garment, which her Lord the Bride groome giveth her with Lamp watching night and day, waiteth and attendeth his coming, whose modest countenance, whose chaste and comely steps, walk in our streets, and the world regardeth not; for her name is hidden, written in the heart, not in the skinne. and the light of her beauty is in the spirit within, not in the letter without, whose praise is not of men, but of God,

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And yet thou sayest, let me see her: behold, he that writeth testifieth before the Throne of God and all his holy Angels, that he knoweth not any one this day, after the flesh, that taketh part with him: what then, shall I say I am left alone? God forbid; for I see and heare with th'eares and eyes of my soule, the groans, the chains and tears of seven thousand, whose obedience is greater then mine, and of which number I am the least, and as a poore, and miserable, and borne out of time, am not worthy to be one of them.

And this is she who once (*Balaam*) walkt in thy streets, and all th' earth was filled with her beauty, untill thy Father lifted up his s^cwie head, pursuing her blood and generation: for there is enmity betweene him and her, her seed and his for ever, but she laid her Babe before the Throne of God, whose eye defended it from all his teeth and fury. And in those dayes, her Lord the Bridegroom gave her two wings, whole Feathers were made of the word of truth, and she flew into the Wildernesse, where she had a rest provided from the face and feare of her enemy, a time, and times, and halfe a time; and there remaineth shee, her houre, her day, her moneth, and her yeare, eating no other thing then that which God giveth her. And thy Father fell heavy, exceeding wroth thereat: and sat him downe by the Sea side, in a Throne newly erected to th'honour of his name, mourning and pining, that the woman with her Boy had scap't his hands so. And calling his powers and counsell about him, devising, found out a way t'appease his wrath, namely to be reveng'd but on the remnant of her seed which shee left behind: and while he sat in Consistory, seeking best means t'accomplish his purpose, thou liftedst up thy Nose out of the many waters, and presently his dump was turn'd to a dance, thy heads and hornes were so like his owne,

owne, that he rejoyced wholly to see thy unhappy day, and having nothing greater to shew his love, parted with thee his Kingdomes, and glory thereof, planted thee in his old and ancient Throne, where once his name was honoured, and gave into thy hand his great power, and chiefeft of his hoast, Wonders, Lyes, Murder, and bad thee warre and have no feare, for it was appointed, the third borne among the Sons of men, shou'd be subdued unto thee. And it pleased the Lamb to give thee leave among the rest, to bid battel to the seed and remainder of his handmaid, and to give up their blood to the pleasure of thy Swords, during the thousand two hundred and fixty, the dayes of relegation: but when those two and forty moneths shall be expir'd, thou shalt lay downe thy proud waves, and he that is highest, shall set thee alive in judgement, and the earth shall accuse thee of deceit, the Heavens of blasphemy, and thou shalt be divided, and cut out in pieces, for thou hast troubled the meek, and him that pursued peace, hast loved lyers, destroyed the true and fruitfull branch, and overthrowne the walls of such as mourn'd, and did thee no harme. And in that day, thy Crownes shall be turn'd to baldnesse, thy silke to nakednesse, thy sweet and pleasing voices to howling, thy lights to darknesse, and the blood of his servants shall he weigh before thee, and value it unto thee, and thy parts shall burne untill thou pay the price thereof. And that judgement may even now begin to take hold of thy bones, it shall be shewed thee this day, what manner of men they are, which heare, and doe the Commandements of God, their bredth, their length, their heighth, their depth, their name and their countenance, shall be laid before thee, and thou, thy Prophets and Children, shall see, and wonder, and die.

All are learned, all have knowledge, and the covenant

nant of death was written in our hearts, when wee were yet but tender, lodged and sleeping in the loins of *Adam*, wrapt us up in our sins, and transgressions, like as the Spider in his toile the silly Flie, against the day of slaughter. But he that is highest, pittying the world which he loved so, in the riches of his benignity, devised a way, to set free againe the work of his hand, which law through sin had imbondaged to death, and made a testament of life and peace, in the blood and mediation of his Son, the price and redemption of that which was lost, and wrote inheritors of his mercifull Covenant, all and as many as beleeved in the Mediator thereof. And unto *Adam*, his lost Child, gave it he, saying; *The seede of the woman shall bruiſe the Serpents head*, and all the Children of Promise tooke hold thereon, imbracing the seed which by the death of death, delivered the sinner: And unto *Abraham* his Servant renewed he his Covenants; Cast me out *Agar* with her Sonne (quoth he) for that which is borne after flesh is bond, and shall not inherite with the free. And remembering his mercy, promised in his time to visite *Sara*, and to raise unto him a seed, which should be the joy of many Nations: and *Abraham* beleeved, and got a grave and honourable name above all his Brethren, namely, to be the Father of all those many Nations, that were to inherite the Covenant and Testament of promise. And by the hand of *Moses* his faithfull, calling *Israel* unto him in the Wildernesse, before the fearefull Mount, gave unto them the Covenant of captivity once for all, written downe by the hand of his Angell, in two Tables of stone, commanding it to be set up in the eye of *Israel*, that they might see and read their wounds and transgressions, which had subdued them to death, and calling to mind his Testament of mercy, wherein from beginning his soule delighted, promised by the same *Moses*, to raise them up

up a Prophet from among their Brethren, like unto him, and every soule that would inherite his favour and Covenant of promise, should heare him And Moses calling Israel together, testified unto them that day, heaven and earth bearing witnesse. he had set life and death, curse and blessing, to wit, the Covenants of works and faith, of Law and grace before them. But Israels heart was far, and understood not all these things, and seeking the inheritance by the Law of works which had concluded them being yet unborne under curse and reproofe, fell out, and lost the way which led to the blessing and land of the Fathers covenanted by promise; but by David his Boy, whom his heart approved. calleth them back againe, αὐτοὶ παραστὰς τῇ καρδίᾳ (saith hee) αὐτοὶ δὲ ἐκ ἤμαρ τὰς ἰδέμεν, giving them to understand the table of Sina, whereon they thought to save themselves; justified to their face, all their doings were abominable, as it is written: *The Lord looked downe from heaven upon the Sons of men, to see if there were any that understood and sought after God. But behold, they are all gone astray, all are become abominable, there is not one that doth good, no not one: There is not a godly to be found on earth: not a righteous amongst the sons of men, all lie in wait for blood, and every man hunteth his neighbour as with a net: he that is best is but a bryer, and he that is most righteous as a thorne.* And ever and anon remembring his mercy, testified by the same David, that if they would attaine the Land and Inheritance promised the Fathers, they should not offer him his beasts or his birds to eate, but unhardnen their hearts, and heare his voyce that day, that then it should come to passe, they should enter into his repose, and Canaan spirituall, into the which their Fathers could not for their unbeliefe. All the Prophets bearing witnesse thereunto, that looke how high the heavens were distant from the earth, so far were

were his offerings differing from theirs: for all their wayes and thoughts were spotted like to the garment of a Tyger, transgressors of his fiery Covenant which he strake with their Fathers in *Horeb*, as it is written, *And the testament which I gave them they kept not, and my soule despised them* (saith the Lord.) And still and evermore remembring his mercy, commended unto them the day to come, wherein he would strike a new and an everlasting Commandement with the house of *Israel*, not like to that he covenanted in the Wildernesse, which neither they nor their Fathers were able to beare, but his new Covenant should be a Covenant of mercy and love, and no man should be able to attaine it, by rending his Garment, by Rams, or streams of Oyle, but by rending his heart, by hearing and beleeving the redemption which should be set in *Sion*: for he had said, and would not repent for ever, *The just shall live by faith*. But *Israel* was hard, and evermore in heart turned back into the Wildernesse, chusing rather to be the Sons of *Agar*, inhabitants of *Sina*, which ingendereth to death, then children of promise, Citizens of *Jerusalem* from above, which begetteth to life: refused his Law and Testament of grace, so often covenanted and commended unto them: which he notwithstanding in fulnesse of time performed unto *Jacob*, sending downe out of his bosome the Mediator thereof, apparrelled in blood, mounted on his little hill in his city of peace, with promise, that every sinner should be deliver'd from shame, that putteth trust in him. And when the time came, was found walking in the streets of *Jerusalem*, his steps beautifull, as are the steps of God: the flames and Angells of heaven, ascending and descending at his commandement; and it was fulfilled which was spoken, *In Jury is God knowne, great is his name in Israel*: and opening his mouth taught them, and marvellous gracious and true were the words which proceeded from him: told them
their

their Fathers were wonderfully indeed fed and cloathed in the Wildernesse, and yet were dead, because they were not fed nor cloathed with him, who feedeth and arayeth to life everlasting: and the food and rayment which he gave, was his blood, and they that are fed and apparrelled therewith, are those that beleeve in him: commanded them not to work as did their Fathers in the Wildernesse, but as did Abraham, whose Children they pretended to be and were not, for he beleeved in him, being yet but promised, whom they refused, now performed, and witnessed plainly in their eares that day, there were no other works but these alone, that led from the rod of th'oppressor to the Land of promise, saying, *This is to doe the work and commandment of God, to believe in him whom God hath sent.* Which thing your Fathers the Pharisees denying to doe, evermore seeking (after their hard and brazen progenitors) t'establish a righteousness and justice of their owne, to work the works and Commandements of God, according to their way and meaning, by doing, refusing the justice appointed by God, to work his works and Commandements according to his way & meaning, by beleeving: rushed against the square, approved, precious stone which was set up in Sion, and were bruised and broken to death everlasting.

And dost thou know (Balaam) what it is to beleeve in him whom God hath sent? We speak the things we know, and testifie what we have seen and learnt: That which is borne from below is flesh, subdued unto sin, imbondaged to death, and cannot see th'inherirance and Kingdome of God; wherefore it was requisite a new birth to be established, subduing the flesh unto the spirit, delivering from the power of sin, and breaking the chaines of death. Without the which, vaine and impossible is the Commandement, to believe in him whom God hath sent: as it is written, *Unlesse a man be begotten by water and by the holy Ghost.*

Ghost, he cannot enter into the Kingdome of God.

So many Baalists heape on another, at your conspiracy held at *Trent*, against God, and his anointed, and knew not what it is to be borne of water and of the holy Ghost? have ye indeed so planed the creatures of God, wrought in them a beliefe, ye are successors and dispensers in heavenly things, and understand not earthly?

There was a man sent from God, his name was *John*, your Fathers ran out in troops to see him, a strange and fow fellow, was not lodg'd like a Prince, nor cloathed like a Courtier, neither wine nor water dranke he, no other drinke but rears, and in his mouth never entered bread.

Murderers, how chanceth it, that hanging up his dead body in your Courts and Caves, drawing it through your streets once a yeare at the least, denying it the naturall courtesie of buriall, you have not considered that he was appointed from heaven, the Minister of the Baptisme of water? as of himselfe he testifieth in a place, saying: *He that sent me to baptize with water said unto me, on whom thou seest the Spirit descend and tarry he it is that baptizeth with the holy Ghost.* Doe yee know wherefore his Lord gave him that honourable testimony? namely, that he was more then a Prophet, and that among all the sons of women, there was none to be found his greater? because, who so is not prepared by him, which was appointed the Minister of the baptisme of water, shall never be purged by his Lord which comes after, who sanctifieth with fire and with the holy Ghost: for this was the Angell, appointed to goe before the face of the great Dominator, and teach the Children that sat in Prison, in darknesse, and shadow of death, that if they wou'd be Sons of the Fathers, *Abraham, Isaac, and Jacob*, they should prepare their hearts by water, as did the Fathers, *Abraham, Isaac, and Jacob.* And there-

therefore his Lord in parable calleth him the Mourner, wot ye why? because who so sorroweth not with him, shall never rejoyce with the Bridegroom, shall never see the birth of the holy Ghost, the faith which beleueth in him which God hath sent.

The poor woman which entred into the house of Simon the Pharisee, where her Lord was at meat, and falling down washed & kissed his feet, how commeth it to passe, (ye wise) that nayling up her dead body in your Groves and Temples to the view, ye have not considered her tears and her love, preaching and crying for many hundred years, the birth of water of the holy Ghost? but yee say, when *Elias* commeth he shall restore all! Murderers, and doe ye indeed lie in wait for another *Elias*? behold the first came, and had not his God delivered him from your hands by wonder, sending downe his Chariot and Horsemen of fire, ye had slaine him with the rest of his Prophets, for ye sought his life also: and the second came, a righteous and holy man, and behold, as innocent as ye pretend to be, his righteous blood shall be found in your Courts, and his holy head in one of your vessels: and doe ye yet more attend a third *Elias*, like to your stiffe reprooved brethren, which walke stinking in your streets to day, gaping the comming of a second *Messias*? wherefore thus saith the truth, there shall no *Elias* come: and he that reading, considereth the dwelling, the fare, and rayment of the second *Elias*, how read and swolne were his eyes with tears, how dry his lips with sighs, and doth not weep and wayle with him, if seven thousand Mourners should rise from the dead, they cannot make that man to sorrow. This was the voyce, who in the dayes of his flesh, called unto Israel from out of the Wilderness, crying that if they would be sons and daughters of God, they should not look up unto their parentage, boasting their pedigree, fetcht from the loins

loins of *Abraham*, but should take up the true and perfect sorrow for their sin, and th'unspeakable desire to be reconciled to God, as did his servant *Abraham*: that then the God of *Abraham* would turne to the Children, as he did unto the Fathers, write his Laws in their hearts, cover their offences, and be unto them a God, and a Father, and they to him sons and daughters: and every one which was to receive the light that followed, in whose hand was the power to make of a sinner a Son unto God, hearkened to the Mourner of Israel, sate downe, and sorrowed with him.

And he that sorrowed, sorrowed indeed, his eye refused sleep, his mouth denyed t'eat, lost and dead was his cheere, his mirth was turn'd to sadnesse, and if any asked what ill he had; feight, and could not speake, so great was his sorrow: and walking all alone, sought for the night to cover him; and ever as he went, wrote up with tears, the day was not made for him, that is in sorrow: and in the night as dark as 'twas, his eye which now had cleane forgotten rest, beheld as in a table painted out, his wounds and transgressions, and feare, and judgement: the Arrows of the Higheft peirced him so, that he besought the day to wake, for help and ease of sorrow; but when the day arose, the Sun discovered his filthinesse, drew him forth naked before the light and Throne of God, laying truely to his charge, it was he that had polluted th'earth: and what pen may tell his feare? or who may conceive his sorrow? Like as the Hart chased with Hound, recovering in going downe of his strength some little advantage, standeth, hearing the cry of them that trace his blood so truely, feeling the strength of his legs departed, looketh about for the water brook to recover his force anew, and finding nor, panteth and shutteth oft his fearfull eye, ready to give up the living breath which hold-

holdeth his filly bones together : so trembleth this guilty soule, and finding the pleasure of his pleasures past, departed like friends in adversity, that knew him now no more, would faine looke up to heaven, as to the water brooke, but durst not, for he had sinned against it, and before him that sitteth thereon, fell downe, and broken to water, washed with tears the day wherein he was borne, and charged it with cruelty, to call him out of his mothers womb, when there was no need of him. Alas, might not the Sun have gone his course (*quoth he*) tho I had never beene ? or had the Covenant of night and day been lost, and if my mothers womb had been my grave (*quoth he* ?) and seeing his feare so multiplied, he might no longer live, wrote up with tears his last complaint, and laid it before the Throne of God, confessed he was nothing worth, beseeched him to remember the Testament of his mercy, the delight and pleasure of his soul, before the foundations of creatures were laid, in it, to pittie and call againe, the poore and lost work of his hand, which sin and filthinesse had led away to death.

And this is he, that is poore, and bruised, that laboureth and is heavy laden, sick, lost, dead, and li- vereth now no more : this is he that travelleth, like a woman, that laboureth, that weepeth while the world sporteth, devising pleasantly to passe the time away. And this is he that is turned, begotten by water, prepared by the Mourner, and unto whom God hath sworne by the honour of his name, *Hee shall not die.*

Murderers, stand forth, tell me, may ye set your penance by this mans repentance ? behold this man, of a hill, is become a valley : of a flint, soft and tender as water : of a prudent and wise, become a babe : and like unto the little one, which holding on his mothers breasts, cryeth, and feareth the regard of a

Stranger: so weeperth he if sin doe but see him: Thou, standing on the tops, despisest him that lyeth below, judgest him a foole, and one that knowes not to use the time, and after thy heart hard as Adamant, subdued to filthinesse, despairing of a better promise, canst not goe downe and sit, and tell tears with him: bearing thy selfe aloft, movest like an Oracle, saist, but thou art wise: and like a foole, hast not considered the word that followeth *ἡμῶν ὁ Θεός*.

O just and righteous judgement of God, which by a low and simple word, hath sealed to reprove the wisdom of the world, and hidden from her proud and prudent Children, the knowledge of his truth and heavenly things, and shewed it to babes: for even so it pleaseth him.

Murderers, may your penance yield such fruit as bringeth forth this mans repentance? behold this man hath lost his tast, and relish in sin for ever, and in the wayes wherein his soule delighted once, and tooke his course with pleasure, now grieveth, teareth, bewaileth the day that ever he walkt therein: what wilt thou minister to this man, to recover him to joy againe? oyle? corne? wine? youth? strength? beauty? the world and glory thereof? nay, he sigheth, and cannot find his help in them: his stripe is of that quality, as nothing can heale, but the favour and countenance of him, whom he had offended: and turning his eye unto the wall, covereth his head with deul and heavinesse, weepeth and will not be comforted, untill he find the thing his soule so desireth: peace, love, and reconciliation with God.

I call ye all before the judgement seat of God this day, and lay unto your charge, ye have no knowe nor learnt these things, and are neverthelesse the worthy fruits, which the preparer of Israel hath cryed out unto ye, these many hundred year to bring forth.

Reproved and unbaptized hearts and ears, like 2
your fathers, which evermore resisted the holy
Ghost, so do ye: what hath he at any time vvrit-
ten with tears, and ye not opened and read laugh-
ing? vvhen hath he commended ye his orders in
grave and funerall robes, and ye not reprov'd, say-
ing, his humour is to melancholy? what voyce
hath he sent in lov and servants tire, and ye not
despised, and said, his invention is simp'e? vvhen
hath he encountred those bar'd and holred hearts of
yours, with great and strong cryes, and ye not
blasphemed, and told him h'is mad? and how
may he cook or spice his Comandements, to have
them approved of your mouths, so vvayward and
out of tast? Children of goe to death, which of you
reproveth him that writeth of a lve? wherefore
thus saith the truth, poore *Sodome* shall rise in that
day, and lift up their bloubred heads out of their
darke dwelling, and the eye of the Judge shall pity
their captivity in respect of yours; for had they
heard the *Mourners* song as you have heard to day,
the light of their repentance had shined amongst
us even to this houre: but this is the *ἔλκος καὶ οὖν*
καὶ πῦρ pour'd out upon yee, such a botch, such a
σκληροκαρδία as the day shall come, that a-
mong all the sinfull generations of men, no one
may be found so adulterous, that will approve there
had been on earth at any time, a race so stiff and
cast away, as hearing all these things, would not
vvithstanding vvorship Be! And he that is highest,
shall shew his name, in getting honour over ye, and
because ye vvould not learn and vvalk in his vvayes,
shall give ye up unto your ovne, in blindnesse, like
Sodomites, groping after, and pursuing the blood of
his Testament, till ye fall head long downe into
the deep, vvhere *Pharash* and his men of vvarre do
lie: and all the World shall know and seare the

holy one, the Redeemer of Israel, the Lord of Hosts, who hath justified the judgements of his Servants upon ye. But wee will cast ye aside a while, and returne to the poore and broken soule, whom we have left in travell, and guard and watch him day & night: behold and learne his end, he that is wise will marke his deliverance, and happy man that can tell his teares, and sit and sorrow with him.

To this man maketh God answer, early or late delivereth him: and how much the longer withholdeth his countenance, retyring as it were his pittie from him, so much the more entendeth t^e advance his love and mercy towards him, to make him great and a pillar in his house a comforter of the weake and broken knees of others, and in his time sendeth downe his promise, the rich and hidden treasure which from the beginning dwelled with himselfe, and with his holy one, who day by day laboureth, washeth, and bindeth up this broken one not leaving t^e apply unto his stripe, untill he have wrought and shaped in him a full and perfect assurance, that God hath given him unto his Sonne: in him and through him, forgiven and covered all those his transgressions, which cryed out to justly against his bloud: and whereas in the day of his trespasse, was a stranger, and an enemy, now in his Son, and for his sake, is reconciled and beloved, and is unto him as a sonne, and he to him a Father, the treasure which his soule in the great day of his trouble so unsp^eakeably desired, and therewithall commaundeth him to beare written up in the apple of his eye night and day, to read and consider, what great things have been done for him.

This man is now so assured his sinnes are forgiven him, as sure and perswaded, that his Lord and Redeemer was once dead, now liveth, & never dyeth more, what Register may record the sinnes of him, whose transgressions God forgetteth? what power may dis-

cover

cover the nakednesse of him, whose shame and offence God covereth? who shall be able to cast away whom God approveth? or lay to the charge of him, whom God chooseth? may sinne wherein he was conceived? may trespasse and filthinelle wherein his youth delighted? may the bold and blondy offences, which his age hath committed? may flesh and infirmities wherewith he is clothed? may powers and blasphemies, wherewith he is compassed? nay, this man is at rest, fully perswaded. God being with him, nothing may prevaile against him; as it is written, *God justifying who may condemne?* This man is now so assured, God loveth him, as that he is sure and fully perswaded, neither fire nor sword, neither death, nor life, neither Angels, nor powers, nor principalities, neither things present, nor things to come, neither natures above, nor depths below, nor any creature other whatsoever, may separate him from the love which God beareth him, in Christ Jesus his Lord.

And this is the faith of Abraham, and of Abrahams posterity, which reacheth justice to the sinner, and life unto the just, as it is written: *But the just shall live by faith.* And this is the faith, whereof th'holy Ghost pronounceth, by the mouth of his servant Paul, in a place, saying: *Being justified therefore by faith, wee have peace with God in Christ Jesus our Lord.* For he is truly justified, whose sinnes are forgiven, as it is written: *Blessed is the man whose sinnes are forgiven, and whose transgressions are covered.* And he is truly at peace and one with God, that is beloved of him: and all this grace is reacht unto him in Christ, and through him, as it is written: *For death and bondage was given by Moses; but grace and truth by Christ Jesus.* And this is the rest, and peace from above, the birth and baptism of the holy Ghost, the fire that purgeth the sonnes of men, transforming them from sinners, into the sonnes of God: and no man shall see it, or have

his part therein, that cannot sing the song of the little children, which sat in the market place, crying and calling one t'another : *We have mourned, and yee have not sorrowed.*

Murtherers stand forth; tell me, may you compare your beleeve with this mans faith? behold, thou beleevest one onely God Father Almighty, of whom are all things, and one Lord Jesus Christ his onely Sonne, for whom, and by whom are all things: and one Spirit God holy Ghost, proceeding from the Father and the Sonne, the power, the life, and quickener of all things: and thou beleevest that the Sonne in the fulnesse of time, descended from the bottom of his Father, came into the world, was made flesh, conceived by the holy Ghost, borne of a Virgin, and that he dyed and rose againe, for the redemption of all that beleeve in his holy name: and thou beleevest, those that beleeve in him are his Church chosen and gathered from all the winds, a Company undefiled, a holy Univerſities, as he is holy that hath chosen them: and thou beleevest they weyle and weep, and joy together; and thou beleevest their Lord is mounted up into the heavens, seated on the right hand of God, all power in heaven and in earth subdued unto him: and thou beleevest all flesh shall rise and stand before him, every man to receive according to his thoughts. And all these things beleevest thou? thou doest well, thy farther the Devill beleeveeth them also: and it is so farre, that this faith may save either thee or him, as that it shall encrease both your stripes: for unto whom much is committed, of him much shall be required: and he that knoweth and doth not, shall be beaten with many rods: And better it were thou hadst never been borne, then to have heard and beleeved all these things, and not to have sorrowed with the Mourner. And this was the faith of *Simon Magus*, one of your first-borne, who
hearing

hearing *Philip* preaching, th'Incarnation, Dearth and Resurrection of the Lord Jesus, and forgiveness of finnes in his holy name, and seeing the great and wonderfull works wrought by the same beleev'd the promise and revelation of life, and was baptiz'd, as it is written; And *Simon* also beleev'd, and was baptiz'd: and yet was neither begotten by water, nor by the holy Ghost: he believ'd as did the lyar his father, of whom he learnt his juggling, to plane the creatures of God, and was reborn by water from below, not able to beget the sinner a new: for it is impossible that blood of beasts, or water of fountaines, may either purge or prepare the sinner. And therefore *Peter* coming to *Samaria*, to purge those sinners whom *Philip* had prepared by water from above, laid his finger to the wound: fellow (*quoth he*) thou hast no part nor fellowship with us, nor in this administration, and shewed him the cause why, namely, his unrepentance: giving him t'understand, it was not possible for his soule to be purg'd of that gall and bitterness wherein it lay, because his heart was not prepared by water. And this was the faith of the Traytor, thy predecessor (*Balaam*) who sold the truth and life everlasting, for the reward of iniquitie like unto thee, he knew and beleev'd as thou dost, that the blood of his Master was innocent blood, and was baptiz'd with the selfe same baptisme wherewith thou art baptiz'd, and yet was neither begotten by water, nor by the holy Ghost, for it was not possible for him to be purg'd with *Peter*, his heart unbroken, hard, and cruell, refusing to sorrow with the Mourner. And this was the faith of *Julian* thy Pastor (I touch your mysterie now *Sir Balaam*) whose broad seale and subscription, hangerth even this day unto thy letters Pattens, confirming thy Throne and Vicardome to thee and thy posterity, was baptiz'd with the selfe-same baptisme where-with thou art baptiz-

zed, and begotten by the selfe-same faith which thou beleevest, and yet th'uncleane spirit re-entred his house prepared and swept, and his blasphemous end is knowne to yee all this day, to be worse then his beginning: but had he been begotten by the faith which *Abraham* beleeved, th'enemy at the returne with his seven thousand powers, had found his house guarded by the stronger, the watchman of Israel had defended his gates, and kept his walls from ruine: but it was not possible for him to be clesed with *Abraham*, his heart not prepared with water like unto *Abrahams*, for his soule was found among the stiffe uncircumcised children, which would not regard their fellowes, crying: *Wee have mourned, and ye have not sorrowed.* But I will leave thy penance, thy beliefe, with all and every point of thy Doctrine, to him that commeth after, behold, a voyce shall rise against thee, discover thy blasphemies contained in thy conspiracy held at *Trent*, against the holy one of Israel, and *Jacob* his chosen, and strike thee so, with the two witnessses of God, out of whose mouth comes fire to destroy the gaineayer, that all thy Magicians, all thy false reformed Prophets, shall not be able to recover thee to life againe: and returne unto the man who once laboured and was lost, but now refreshed and is found againe, whose warre and woes are turned to such a peace and joy, as the world can neither give, nor take away from him: and let us make research into his life, beholding how he worketh: he that is wise will marke his steps, and follow where he goeth.

Like as the good and fruitfull Tree, planted by the river side, bringeth forth her fruit in time and due season: so fruitfull now is this branch become, and after the two noble parts of his faith, spreadeth out his root to moistnesse, and bringeth forth a double fruit. Th'assurance of mercy and forgiveness of
his

his sinne, worketh in him such a true and perfect hatred of sinne, as no man knoweth but he that is baptized in *Silo* with him : and this hatred dwelleth not idle, hidden up, and sleeping in him, but as a Citie built upon a hill, sheweth his bastions and beauty to the passers by : so breaketh forth this fire within him, making knowne to all his members, the power and strength thereof : retiring them from their old and wonted wayes, remembering unto him, with what a precious bath and price he is washt and bought from th'uncleane and vaine conversation wherein once he walked, now and ever after to be holy, as he is holy that hath chosen him. What fountaines may yeeld water enough to bewaile the state of this man ? for in his members he findeth a law, bidding and commanding unrighteousnesse, intising to regard his pleasures past, maintaining to be bold to retorne againe, casting before him day and night the vomit, which now his soule hath cast up, and bleedeth to see or to remember more : and in his spirit findeth another law, remembering unto him the day of his trouble, when feare and judgement led him chained to death, and how he followed weeping and had nothing to say for himselfe : how then and in that day, he pittied and delivered him, with charge to remember, with what a great and precious charge he was redeemed and recovered againe, commanding him therefore not to dare to look backe, or grieve the seed of God, the holy one, that hath done all these things for him. Ah poore and miserable soule, who shall deliver him from his body of sinne ? for to the law of his spirit consenteth he, loveth and saine would doe thereafter, but cannot, for he dwelleth in a house of rebellion, not contented alone to pursue him by day, as it is written : *All the day long am I punished, and chastised every morning* : but while the night lendeth the little ease unto his heavie eye, his members watch to sinne.

sinne. Like righteous Lot in Sodome, so dwelleth he closed in a Citie, whose buildings are transgressions, whose streets are wayes of error, whose bulwarkes are the strength of death, whose gares doe leade to hell: dying daily, tormented daily, crying daily, to be delivered from sinne, or from the body thereof, and in a great and strong patience, though now of all creatures most miserable, scorned of Angels, disdained of men, hated of the world, pursued of his owne, unspeakeably endureth all: hoping with a hope, which cannot be confounded, for the revelation of his life, laid up in the bosom of his Lord and Redeemer, then and in that houre to be declared and given him, when he shall come to judge the world with a righteous judgement: rendring to every man iust and truly, according to the wayes wherein his heart hath walked. And this is the death to sinne, the great affliction, happy man that hath his part therein, for he shall see the day wherein he shall hunger no more, nor thirst any more, wherein the Sunne shall not burne him by day, nor fire by night any more: for the Lambe that loveth him, shall feed and cover him, and lead him to the fountaines of water of life, and satisfie him, and deliver his eye from teares, and he shall weepe no more.

Th'other branch of his faith, namely th'affurance that God loveth him, worketh in him of the contrary part, such a love of God, and of his Lord and Redeemer, as no man knoweth but he that hath it: and this hidden and secret name, resteth nor idle, covered or sleeping in him; but as a Sacrifice offered, doth prove it selfe seasoned to the mouth of the taster: so breaketh forth this hidden light, and sheweth her beams unto the Worlds end: according to the Commandement: *He that loveth God loveth his brother also*: not him alone, with whom he prayeth, weepeth, rejoiceth daily, which love is

com-

commended unto him by the names of φιλαδελφία and ἡ ἀγάπη but now loveth he every man as his brother, knowledging every man his neighbour on whom he may have mercy, every man his brother whom he may love: which love is commended unto him by the names of ἀγάπη and ἡ παύτας, and called in Scripture, *the love of God*. Because it is not learnt of flesh, nor after the will of flesh, but of God, and by his example: who being fellowed in glory with the highest, disrobed himselfe of his beauty, came downe into the world, was found amongst us, in weaknesse, in flesh and shape of a servant, obedient to death, even to the death of the Tree, for the Redemption of those, that were his sworne enemies. And this is the *Love*, which the World can neither give nor receive, the *Love* which forbeareth and is gentle, void of envy, vanteth not, whose countenance is humbled, whose steps are modest, alway seeking good to others, not giving place to anger, never found devising or joying in evill, but alway rejoycing in the company of truth: beareth all things, beleeveth all things, hopeth all things, endureth all things. And this is the perfection, the new Commandement, the Garment dipt in the precious price, whose often praise, shineth in the two Lamps which burne before the Throne of God, and no man can see it, or have his part therein, that hath not received the promise, and spirit of adoption, wherein he cryeth, *Abba father*. What wilt thou doe to this man to take his love from him? wilt thou revile him, charge him with names of Heretick, Sectary, private spirit, Devill? he (bearing in mind thy blasphemy of old, and how thou didst call his Lord βασιλεὺς and knowing the Disciple is not above his Master, nor servant greater then he that sent him,) openeth his mouth and blesseth thee: for he remembreth the Commandement of his Lord

Lord, *Blesse them that curse yee.* Wilt thou hate him? lye in wait for him? and sweare in thy heart to be his enemy? he weepeth, and loveth thee: for hee remembreth the Commandement of his Lord: *But I say unto you, love your enemies.* Wilt thou bend thy brow and fist against him? lay thy hand to the sword, and drive him into the corners of th'eearth: hee goeth weeping and prayeth for thee: for he remembreth the Commandement of his Lord: *Pray for them that persecute ye.* Wilt thou lay thy hand and authority upon him? draw him through thy streets, and beat out his braines with the stones thereof? he lifting up his voyce, commendeth his spirit and last request, unto his God and Father, beseeching him, to forgive his blood unto thee, and sleepe, for he remembreth how in like case, his Lord the Lamb did so. And this is the renovation spirituall, and first resurrection, Happy man that hath his part therein, for the second death shall take no hold on him. Who layeth to the charge of this man? Who may reprove his light, his steps, and his corrected customes?

This man if he have beene a Worshipper of the Beast, returning to himselfe, fallerh downe, and broken to water, powreth out his complaint before the Throne of God, confesseth he was conceived in darknesse, his birth was blasphemy, his bringing up destruction, beseecheth him to remember his Testament and Covenant of mercy, wherein from the beginning his soule so delighted, in it to pity, and gather up againe the blood, which sin and abomination hath spilt; and raised up, comes out of Her, ever after offereth Sacrifice well washt with water, the fire of heaven consuming, and giving up the savour before the Throne of God, to whom, in his Lord and Redeemer, he is now reconciled, and dyeth inward night and day, remembering the treason of his life past.

This

This man, hath he been an adulterer, or a defiler of his body, returning to himselfe, falleth downe at the feet of God, and broken to tears, cryeth, *Sodome* was his Mother, *Gomorrah* his Father, beseecheth him to remember him, to remember his Covenant and Testament of mercy, wherein his soule so evermore delighted, in it to turne and love againe, the poore confounded work of his hand, by sin and filthinesse cast out to death, and raised up, doth so no more, ever after holdeth his body chaste or honourable, and bleedeth inward night and day, remembering th'uncleanesse of his youth.

This man, hath he beene covetous? an Ussurer, an Extortioner, a Fighter, a Loyterer, a Theefe, a Drunkard, Contentious, furious, a darke and double-dealer, a lover of his flesh, or any such like? returning to himselfe, falleth downe, and molten to tears, powreth out his cryes before the Throne of God, confesseth he was conceived in deathe, his teachers and his blood-friends, the powers and strength of hell: beseecheth him to remember his everlasting Testament, wherein his soule so greatly delighteth; in it to pity and recover againe, the poore and broken work of his hand, which sin, and foolishnesse hath slaine: And raised up, doth so no more, ever after breaketh his bread unto the hungry; restoreth the poore mans pledge, that lyeth bleeding by him, rendreth to him to whom he hath done wrong; hath peace and love with all men; eateth not unlesse he labour; and by his true and faithfull paines, getteth his bread; receiving his increase with moderation and thanksgiving, beareth all things, forbeareth all things, speaketh the truth from his heart, and in his Tongue useth no deceit, setteth by himselfe now no more, but is become vile and lowly in his owne eyes, and mourning consumeth inward night and day, remembering the trespassse of his time lost.

Come

Come forth ye Theeves and Murtherers, out of your Dens and Pallaces, you that have filled the aire with voices boasting your works, and called the heavens into the field, despised their wayes in respect of your works. Like as if the Thistle should brag of his Figges, or Thorne should vaunt it selfe against the Vine of *Canaan*, and say, her berries were better Grapes then hers: Vipers tell us, may the fruit be good when the Tree is bad? Serpents, how can you do good works, your selves being evill? but because ye have call'd him out, modest and fearfull as he is, he comes, accepteth the controversie, and may ye indeed, set your prayers and your pilgrimages by his? may ye compare your fasts, your mercy, and your almes with his? Looke how a graine imbalanced against the round world, is found light and to beare no scale at all: so are ye found blind, dead, and abominable, weighed with this man, held up by the finger of him, whose Hand is an everlasting Scepter, a rod and rule of equity.

Murtherers, dare ye to set your prayers by his? Behold this man, early in the morning, and late in the night season, with broken and humbled knees, presenteth himselfe before the Throne of God: and having n'other Father but him alone, in sure confidence lifting up his voyce, confessing his poverty, shame, and confusion: giveth all praise, honour, and glory, unto his Holy name: and utterly ashamed now, of his owne will and walks, beseecheth him to powre downe his promise, the ruler and governour of his Kingdome, that being sanctified and guided by it, he may ever after walk in his Commandements, and worke his holy will, even as his servants, which minister before his Throne in Heaven. And there to knowledging he is fed and cloathed, not by his owne carke and care, but by the Hand and providence of his Heavenly Father, commendeth unto him

him his body, and the life thereof, beseeching, though he be not worthy the least of his mercies, it may please him notwithstanding, to continue his love and graces towards him, and caling to mind his seven fold offence committed before him that day, falleth downe, dissolved into water, beseecheth him to looke upon his Lord and Redeemer, in him, and for his sake, to cover his fault and offence committed, calling him to witnesse unto his poor and dryed soul, how that the Sun hath not gone down upon his anger that day, and seing the weaknes, wherein he dwelleth, the power and pride of unrighteousnesse, wherein he's as with a Garment mantled, in great and strong teares, cryeth unto his God and Father to deliver him from th' *Ægypt*, and wounds of th' enemy, that no rempration may lead him to commit evill in his sight. And therewithall in quietnesse and sure trust, reclineth himselfe upon th' arme of his Heavenly Father, knowing in it dwelleth all strength, Kingdome and power, to save and deliver the soul that putteth trust in him. And thus, and so prayeth he, in forme and manner as his Lord hath taught him.

Thou warchest and risest early, like him that waiteth innocent blood, and coming forth, bowest thy selfe before the transgression and abomination of th' Heathen, and not considering the Sunne is darkened, openest thy hold and filthy mouth, blaspheming his Tabernacles which are in Heaven, setting them up as did thy Fathers in the Wildernesse, *Aoloch* and *Repham*, gods of *Ægypt*, to grieve th'eares of the Holy Ghost.

For as betweene God and the sinner, there is but one Mediator, and Reconciler, Jesus Christ the righteous: so there is but one onely Advocate, and Intercessor betweene God and the beleever, namely, the Spirit, which proceedeth from the Father and the Sonne, whose right hand dwelleth in the bosome

of the Redeemer, and left in th'heart of the belee-
 ver: and lifting up from hand to other, his poore
 and broken voices pointed with reares, placeth them
 before the Throne of God, and giveth them such
 grace through his presentation, that they stand a-
 mong his holy Angels, beholding his face day and
 night, depart not his eye nor memory, till all their
 requests be granted. And this is the great and ho-
 nourable Advocate, whose intercession so farre ex-
 celeth in power, in worthnesse, in grace, in glory,
 th'intercession of the mother of Christ, his brethren,
 his sisters, his Prophets, his Apostles, his Servants,
 his Saints and Martyrs, as is the blood of the Lamb
 of God more excellent and precious, then is the
 blood of *Abel*. And this is the high and holy one,
 that beareth record with his poore servant, which
 wrote these things, and we know that his record is
 true, thereunto bearing witness, thousand sighes and
 tears, and that it might be confirmed, under three,
 the love of God diffused in his heart, the Garment
 dypt in the blood of the Lamb, cryeth out unto yee,
 testifying with him these things are true. And be-
 ing compassed with testifiers, in number so sufficient,
 in quality so honourable, yet have yee not received
 our witness, and behold on earth there are none to
 be found, that have, or may, or shall beare witness
 to the truth, but these three alone.

Murtherers, may yee compare your pilgrimages
 with his? behold, thou goest from Citie to Citie,
 from one place to another, and weariest thy selfe in
 wayes and labours, which no man requireth at thy
 hands, and when they say unto thee, Goe into the
 wilderness to this or that Hermites Cave, there shalt
 thou see the life, and imitation of the Lambe, and of
 his servant *John*: or come to this grave, goe to that,
 here at *Loretta*, there at *Compofella*, there shalt thou
 see the powers of God, and of his holy one, thou

(nor

(not caring nor considering they are the commandements of abomination that sitteth in the place where he ought not) goest, beleevest, adding to thy blasphemy, scorne and derision, offering to the Highest, the labour and stinke of thy seete, for the sinne of thy soule.

This man, all the dayes of his life, are the dayes of his pilgrimage, wherein like the childe that bewaileth the death of his Mother, covered with darke and mourning colours, wandreth the desarts of this life, in an assured hope, one day to come to a Citie promised, whose walls are made of everlasting stones, whose foundation is the strength of God, whose tower's his glory. And if any voyce say to him, goe into the wilderness to this or that *Fremites denne*, there shalt thou see Christ: to these or to those dead bones, there shalt thou see his works of wonder: he abhorreth it, for he remembreth the commandement of his Lord. *But goe not, beleeve not, take heed, behold, I have foretold yee all.*

Murtherers: may yee compare your fastings with his? Behold thou eatest fish once and twice a weeke to honour God withall. *Egyptians*, who hath required this honour at your hands? careth he whether thou eate the flesh of fish, or the flesh of Beasts? hath he not made meat for bellies, belies for meats: and shall he not destroy both it and them? And knowest thou indeed that which entreth into the belly goeth out into the draught, and durst presume t'honour him with either one or other? wherefore thus saith the truth, the sacrifice and fasts of *Hierusalem* shall rise in judgement against th'offerings, and fish-fasts of *Babylon*; and had yee knowne what that Scripture meaneth. *No man drinking old Wine, will straight way commend the new, for he saith th'old is better*, then had ye never condemned the new and true fast, t'establish a fast more vile and filthy then was the fast of *Pharisees*.

This man, all the dayes of his pilgrimage are a continuall fast, night and day fasteth he, his bread is become affliction, his wine is turned to trouble, because the Bridegroom is taken from him, and his Lord whom he loveth so, is gone into a farre Country. And as concerning meates and bellies, this man is taught of God, that besides the person of a Christian, (in which respect all the creatures of God are clean unto him, received in godlinesse, moderation, and thanksgiving) he sustaineth the person of a Citizen, and knowing his King, his Governours, or State, whereunder he is placed, for good and probable causes, tending to the peace and maintenance of the many (which God especially will have preserved) have authority to command, and forbid in meates, in drinckes, in cloath, in dayes, and such like : so eateth, so drinketh, so weareth, so keepeth he, as his Prince commandeth, giving to his Prince th'obedience that to a Prince belongeth, and honoureth his God with th'honour, which to God appertaineth.

Murtherers, may ye compare your almes, and mercy with his ? Behold, thou devourest the widdow, and waterest the seed of adulterie, and sayest thou feedest Orphans, arrayest thy selfe with the spoile of Kingdomes, and nourishest Dragons, egges of Serpents, and every unclean bird, and sayest thou feedest the sonnes of Prophets : Foole, how canst thou give a drinke of cold water to a Prophet, thy selfe being none of the generation of Prophets ? *Balaam*, dost thou know him that wrote these things ? or hast thou considered his hunger and his wants, as thou regarding passest by, like one of the dead and rotten graves of Sodome, covered with white, with Crimson, and pavonats, *μυρίσιον* written on thy head before, and on thy scull behind *ελασθημια* ? desireth he thy gold, thy pots, thy puddings, and thy purples, which thou hast bought so deare ? nay, *Balaam*, he serveth that Lord,

Lord, whose inheritance is th'earth and the plenty thereof: hath he saddled his Asse at any time, and posted after *Balaams* preferment like unto thee? Nay, *Balaam*, then let his soule be given up to an unrepentance, like as is thine, hast thou any thing to give, that he desires to receive? no *Balaam*, he seeks not thine but thee, and this is his desire, that thou and all the world this day were like unto him, excepting his sinne.

Murtherers, and dare yee talke of mercy? then tell us, when have ye seene Christ hungry. and given him t'eat? when have ye seene him thirstie, and given him to drinke? when have ye found him a stranger, and opened unto him? when have ye met him naked, and cloathed him? when have yee knowne him weake, and comforted him? in prison, and visited him? Can ye minister to whom yee know not? can ye feed, harbor, cover, comfort, visite, whom yee see not? behold (*Pharises*) I tell ye a myserie. yee shall never see nor know, those little ones his brethren to whom yee should have ministered, unless your hearts can wele and sorrow with them: have ye not read (*ye wisards*) *that the blind shall see. and they that see shall be made blind?* This is the judgement which God hath sent into the world. and it is marvellous this day in our eyes: behold, this man, as touching the mercy which he ought to doe, eateth his bread with the empty, and with the drie and thirsty ground weepeth he, the pilgrim and the sojourner, are ever found within his Courts, his gates are never shut, with the naked sitteth he, and with his varment covereth his shame; with the broken, and imprisoned, passeth he his time, with plentifull and many teares comforting them, nay, who hungrerh, and he not pined? who thirsterh, and he not dryed up? which is a stranger, and he not throwne out? who naked, and he not confounded? who weake, and he not spent? who ly-

eth imprisoned, and he not tormented? And as concerning the mercy, which he ought not to leave undone, this man, if he have, according to the Commandement of his Lord, to him that asketh giveth, and to the borrower lendeth, looking for his reward and interest, in the resurrection of the just: if he have not, applyeth his hand and backe to the burthen, knowing he may not eate unlesse he labour, in great patience and thankfulness, turning over the leave of his life, so richly contented, as if his Royalties were as large, as are the dominions of the little bird, who raigneth as wide as her silly wing may carry her, and wheresoever dismounting, setteth her little foote, looketh about for her provision, as if she were at home.

And this is the first, the next, and last, of the living stones and temples of God, which he (before the day knew his coming up, or going downe,) chose and adopted, in the precious blood of his eternall Testament, to be unto him a House, a Church, a Tabernacle, and everlasting possession.

And he that writeth beareth witness, and testifieth unto the world, all those, whether Kings or Servants, wise or simple, learned or Idots, rich or poore, old or young, bond or free, that shall be found to have worshipped the Beast, received the print of his name, and set up in their Tents and dwellings, his Table, and imitation, rejoyce and clap their hands thereover, shall be throwne out, and have their part with blasphemers, whose fire quenchem not, whose stinke is everlasting, and shall not enter into the rest of God for ever, nor see his holy Citle.

And all those, that to poyson, doctrines of death, lifting up their bold and shamelesse voyce, like Cantibanks in market places, avouching the goodnesse and proofe of oyles and oynments, which cannot give a foot to the lame, nor eye to the blind, as *Arrians*, *U-*

biquirists, whic

biquitists, Libertins, Familiars, Coinonists, or any such other Antichrists like to them, shall be cast out, and reape their part with lyars, and Sorcerers, whose worme dyeth not, whose cry is everlasting, and shall not enter into the rest of God for ever, nor see his holy City.

And all those that fellow and shuffle themselves in companies, marching under names and titles whatsoever, as Hussit's, Lutherans, Calvinists, Evangelists, Protestants, Precisians, or any such other like to these, & have not their parts in great sorrow and fear, the preparation and beginning of the wisdom from above, shall stand without among the Dogges, the Coverous, the Murderer, th'Adulterer, and him that is defiled with unspeakeable uncleannesse, and shall not enter into the rest of God for ever, nor see his holy City.

And now I trust (*Balaam*) thou seest what thou art not: it resteth it be shewed thee what thou art.

There was a booke written by the finger of God, and as a Table in a good and perfect light, placed in the midst of th'aie, that all the world might see and read the thrice abominable mystery, foretold by the Spirit, his Prophers, and Apostles, to be wrought by thee and thy Fathers house: And had her proud and prudent Children, but wip't their eyes with sackcloth, they had beheld thy enchantments long ere this, and loosed from the bonds of thy father, the great jugler and Planer of the World, had departed thy Courts, and fled unto the Mount and little hill of God, where the Lamb doth sit. Nevertheless for Sions sake, and for to still her cries, *The morning star*, the branch and begotten of David, will open the mouth of one of his servants, and give him power to disvaile the Revelation, and he his Servant shall discover thy madnesse, and shew unto the world the things, which thou, thy witches, and thy Wife, had hop't to be past finding out.

Thy conception. Thy birth. Thy nurture. Thy perfection. Thy name. Thy marke. Thy number. Thy heads. Thy hornes. Thy vicardome. Thy keys. Thy iwords. Thy succession. Thy Guardrobe. Thy Church, her Ornaments, Idols, Altars, Gold, Silver, Pearle, Stone, Silk, Copes, Banners, Stincks, Processions, Reliques, Oyle, Wine, Wafers, Musick, Lights, lies. Thy end. Thy death. Thy judgement.

And in that day, thy name and generation shall stinke, from the Center of th'eath, unto the highest Heaven. And thou, that hast throwne fire into all thy Neighbours Tent's, and with thy Sorcerers and men of wisdom, not consider'd, that though it begin to destroy in *Canaan*, it shall assuredly end in *Chaldea*, shalt now be called into barrrell thy selfe, and that thou mayest not hope to save thy blasphemous head with thy lying tale any more, behold, the dayes which were prophesied, are come into the world: and such voice shall rise up against thee, that it shall be easier unto thee to command the thunder silence, when he begins to roare in the midst of th'ayre, or to returne th' Arrows of Heaven into the place from whence they come, or to meete the whirle winde comming in his strength like a King his men of Armes, and Fifers by his side, and shouder him out of his point into another: it shall be easier for thee (I say) to doe all these things then answer the voices which shall be heard against thee. And I thy Brother am in *Babylon*, mourning over thee and it, and there will tarry, notwithstanding the rage and violence of all thy Spades, thy Spears and Arcu buzadoes, this day, and to morrow, and the third will pay my vows. Amen.

E S A Y:

*Eell is fallen, Nebo is smitten down, whose Images we
burthens for the Beasts and Cattel of the field, to our
charge and weary them.*

FINIS.